2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5
Mataco SI7

A
C
M
293

The leather girdle has, as is natural, a southern distribution. Thus, we find it among the Lengua[1]).

The Choroti, Mataco and Ashluslay men always have a little bag, in which they carry their pipe, tobacco, small tools, trinkets, etc. This custom is to be found among many tribes throughout S. America, though by no means among all.

Other tribes, again, though they have little bags of different kinds, do not always carry them, as the Choroti, Mataco and Ashluslay do, for which reason I assume that this custom, too, reached the Chaco under the cultural influence of the tribes in the Andes.

Of the following tribes whom I visited on my travels, the men always carry a little bag: Ashluslay, Aymara, Chimane, Choroti, Mataco, Quichua, Tapiete and Toba.

The Choroti and the Ashluslay have several forms of bags. As a rule these are made of caraguatá. The bags of the Choroti are occasionally made of wool.

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[1]) Hawthorn, p. 282.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashlusley SK5

Juan in Argentina. Two types of rattle gourd can be distinguished in S. America. In the one the tapering part of the calabash serves as handle, while in the other the handle consists of a peg stuck through the calabash. It is the first, more primitive type which is found in the Chaco. It is not possible, at present, to make a satisfactory map of the distribution of the two types, as most of the authors who mention the rattle-gourd do not describe it in detail.

Evidently the rattle-gourd is an ancient element of civilization in S. America, and at the present time it is impossible to say whence the Choroti and Ashluslay received it.

I have not seen dance-masks among the Choroti or Ashluslay. A large number of the ornaments mentioned here, however, are in the first instance worn when dancing. On these occasions also girdles are worn with pendent claws of the tapir, peccary and other animals, which serve as rattles. Rattles of this kind are also fixed on long sticks and used in a certain dance.

Similar rattles are widely spread in S. America. Their pendents, however, consist almost everywhere of fruit-rinds instead of claws. In the districts where I have travelled they are very rare. I have only seen them among the Churápa in the neighbourhood of Sta Cruz de la Sierra. From literature I know of such rattles of fruit-rinds from the Indian tribes on the Rio Negro[1]), Rio Yapurá and Rio Içá[2]), the Jivaro[3]), Bakaïrí[4]), Karajá[5]), Tupinambá[6]), Patamona and other tribes in the Roraima area[7]) Aekawoi[8]),

1) Koch-Grünberg (2), Vol. 1, Fig. 174.
2) Whiffen, p. 213.
3) Rivet (1), Fig. 7 & 17.
4) K. v. d. Steinen (4), p. 320.
5) Ehrenreich (2), p. 30.
6) Soares de Sousa, p. 268.
7) G. M.
8) Schomburgk, Vol. 1, p. 295.